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REPORTS.

RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. XLIX.

Pp. 1-20. Die Münzreform Solons. H. Nissen explains the tenth chapter of Aristotle's *Ἀθηναίων Πολιτεία*, and defends it against the criticism of C. F. Lehmann (Hermes, XXVII 530-60; A. J. P. XV 392), Bruno Keil and Wilamowitz-Moellendorff.

Pp. 21-36. Zur Schriftstellerei des Mythographen Hyginus. J. Dietze discusses the relation of the Fabulae to the Genealogiae. The Fabulae cannot be the great work on the legends of the gods and heroes which is promised in the Astronomia, but must have been written before the Astronomia. The Genealogiae and the Fabulae were probably not separate works. The first part of the Genealogiae contained the stemmata of the gods and heroes, the second part treated the stories about them and was the source of our collection of fabulae. This work being used as a textbook in schools, the dry and tiresome first part was soon much abridged, and the title Genealogiae, no longer suiting the contents, was lost.

Pp. 37-58. Feuerzauber. E. Kuhnert treats of the magic rites in which fire was employed in casting a spell over some one. Illustrations are cited from Vergil, Horace, Theocritus, the papyri and the inscriptions.

Pp. 59-71. Die kleinen Schriften des Alexander von Aphrodisias. Textual notes by O. Apelt.

Pp. 72-90. Zur Quellenkunde von Platons Leben. A. Busse. The common source of the various accounts of Plato's life is found in the Atthis of Philochorus.

Pp. 91-110. Zu den Melanippen des Euripides. R. Wünsch attempts to reconstruct the plots of the *Μελανίππη σοφή* and *Μελανίππη δεσμώτις*. The latter play must have been written before B. C. 412. It is possible that Euripides wrote a *Μελάνιππος* as well.

Pp. 111-32. Die Phoeniker am aegaeischen Meer. J. Beloch. Ever since the days of Herodotus it has been commonly believed that in the most remote antiquity the vessels of Phoenician traders were already coasting around the Aegean. This view is based upon a group of transparent myths and legends. Herodotus got it from Homer, who was to him a single author who had composed both the Iliad and the Odyssey. The Homeric poems attest the presence of Phoenician traders in the Aegean only for the time at which the later books were written—about the end of the eighth and the first half of the seventh century. Homer's nautical terminology shows no trace of Phoenician influence, and Greek seamanship appears to have been an independent development; it is probable that the Ionians were already settled on the west coast

of Asia Minor when the Phoenicians first visited that region. The art of Mycenae was probably not of Phoenician origin; most of the remains of Phoenician art which have been discovered in Greece belong to the eighth and seventh centuries; the works of art described in the later books of Homer show Phoenician influence, those of the earlier books do not; in Greek vase-painting Oriental influence first appears in the seventh century. The Greeks and Phoenicians seem to have made their way into the western Mediterranean at about the same time—not earlier than the eighth century—the former planting colonies in Sicily, Italy and Gaul, the latter in Libya, Sardinia and Spain. It is unlikely that there were ever any Phoenician colonies on the shores of the Aegean; no certain traces of such settlements have been found; few places, if any, bore Semitic names; there are very few borrowed Semitic words in Greek, in Homer perhaps none; the religion of the Phoenicians had no more influence on the Greeks than their language; and, finally, the Homeric poems make no mention of such colonies.

Pp. 133–61. Zur antiken Stillehre aus Anlass von Proklos' Chrestomathie. W. Schmid. Proclus is a Stoic grammarian who must have lived a little before Hermogenes of Tarsus.

Miscellen.—P. 162. Th. Kock. Noch einmal Euripides Fragm. 953 N². Kom. Apollodoros Fragm. 13 K.—Pp. 163–7. L. Radermacher. Grammatisches zu Diodor. On the use of the future participle to express purpose.—Pp. 167–8. R. Förster. Zur Görlitzer Lucianhandschrift. Zu Julian.—Pp. 168–70. E. Bruhn. De *εἰς* vocabulo adnotatio grammatica. On the use of *εἰς* for *τῷς*.—Pp. 170–2. M. Manitius. Zu den Gedichten Priscians. The Periegesis is the work of a Christian writer.—Pp. 172–4. M. Manitius. Zu Orientius. Textual notes.—Pp. 174–5. O. Hense. Zu Seneca de tranquillitate animi. Note on De Tranqu. 4, 3 with a parallel from De Clem. II 26, 2.—Pp. 175–6. F. B. Notes on C. I. L. IV 1698; on the form *amphitheater* in Petronius, Cena 45; and on a Bonn inscription.—P. 176. Th. Kock. Nachtrag zu XLVIII, S. 587, 8.

Pp. 177–93. Volksthümliches bei Artemidoros. E. Riess. There are many old popular superstitions and religious notions underlying Artemidorus's interpretations of dreams.

Pp. 194–207. Sprachliche Beobachtungen zu Plautus. E. Norden. I. An examination of Plautus's use of *magis* with the comparative. The actual 'double comparative' is found in only three passages, Men. prol. 55, Poen. prol. 83, Pseud. 220–1, which may have been written soon after the time of Terence. Pseud. 218–24 is a very clumsy 'dittography.' II. Amph. prol. 38 contains four deviations from Plautine usage. The two words of the phrase *animum advertere* are never separated except in Pseud. 481 *adverte ergo animum*. But where *ergo* is used with a present imperative it is regularly placed after the verb.

Pp. 208–24. Zur Echtheitsfrage der Scriptores historiae Augustae. O. Seeck gives a supplementary list of minor anachronisms in the Historia Augusta in support of Dessau's claim that this composition is a forgery which cannot have been completed before the close of the fourth century. (See A. J. P. XV 383 and 392.)

Pp. 225-46. Zur Chronologie der älteren griechischen Geschichte. J. Toepffer. I. On the wars between Messenia and Sparta. The victors at the Olympian games from 768 to 736 were, with only two exceptions, Messenians; the first Spartan victor appeared in 720, and for the next hundred years Sparta furnished more than half of all the known victors, Messenia none. These striking figures suggest some great change in the relative power of Messenia and Sparta towards the end of the eighth century. Tyrtaeus tells of two great wars waged between these states, in each of which the Spartans were victorious; one of them was fought in his own day, the other, two generations before (*πατέρων ἡμετέρων πατέρες*). The second war seems to have broken out about the middle of the seventh century. II. On the struggles between Athens and Aeolis for the possession of Sigeum.

Pp. 247-55. Zu Valerius Maximus und Ianuarius Nepotianus. M. Ihm shows the importance of the *Historia Miscella* for the textual criticism of Valerius Maximus.

Pp. 256-69. Die Gründung von Tyros. F. Rühl.

Pp. 270-4. Zur Composition des Tibull. E. Wölfflin illustrates the artistic structure of the elegies of Tibullus by an examination of the sequence and proportion of the thoughts in the first, third and tenth poems of the first book. The third elegy shows not only the unity of a dominant sentiment, but also a carefully balanced strophic symmetry.

Pp. 275-98. Die Stadtgründung der Flavier. H. Nissen. A commentary on Pliny, N. H. III 65-7, and on Tacitus, Ann. XV 39-41. The *tantæ resurgens urbis pulchritudo* was due less to Nero than to Vespasian (C. I. L. VI 931; Sueton. 9). N. finds a mystical connection between the restoration of the city and the Roman notion of the *saecula*. Vespasian and Titus undertook the duties of the censorship in A. U. C. 826. On the Palilia of that year the city had completed $7\frac{1}{2}$ *saecula* of 110 years, or 25 generations of 33 years; 2 *saecula* had passed since the celebration of A. U. C. 605; etc. Pliny gives the circumference of the city as 13,200 ($= 110 \times 120$, or 440×30) paces; the number of its gates as 37 ($= \frac{1}{2}$ of 110); etc. Vespasian did not materially increase the *pomerium*.

Pp. 299-308. Ueber eine alte Thierfabel. O. Crusius. An ancient fable which teaches that an assumed character is not maintained under temptation. A certain Egyptian king had trained a troop of apes to dance the *πυρρίχη*. The performers were arrayed in masks and purple robes, and the dance proceeded with all dignity until a waggish spectator threw some nuts upon the stage. This story is quoted by Lucian, Pisc. 36, against the false philosophers of his day, and a similar one by Gregory of Nyssa against insincere Christians. Cf. Lucian, Adv. Indoct. 4 *πίθηκος γὰρ ὁ πίθηκος, ἢ παροιμία φησί, κὰν χρύσεια ἔχη σάμβαλα* (MSS *σύμβολα*). The fable may have been as old as Archilochus, Fragm. 89, 93: Lycambes and Neobule showed their true character as soon as a wealthier suitor appeared.

Miscellen.—Pp. 309-10. P. Wendland. Betrogene Betrüger.—Pp. 310-13. G. Knaack. Zur Meleagersage.—Pp. 313-16. E. Preuner. Zur Einführung

des Asklepios-Kultes in Athen.—Pp. 316-17. M. Ihm. Zur Collatio legum Mosaicarum et Romanarum.—Pp. 317-20. E. Lattes. 1. Umbr. Naharkum Naharcer, ital. Narce. 2. Etr. lat. *ἔβας*.

Pp. 321-52. Der hellenische Bund des Jahres 371 v. Ch. H. Swoboda. The object of the Athenians in calling together the Hellenic congress of B. C. 371 (Xen. Hellen. VI 5) was an extension of the naval confederacy to include certain states which had previously followed the lead of Sparta but were now beginning to waver.

Pp. 353-61. Aethiopien. W. Schwarz. A chapter in the early history of the ivory trade.

Pp. 362-78. Aus griechischen Inschriften zu attischen Münzen. E. Preuner. I. Τυμόστρατος-Προΐης auf attischen Tetradrachmen. II. Die Chariten auf der attischen Münzerie Εὐρυκλεί(δης)—'Αριαρά(θης). III. Die attischen Strategen als Jahresbeamte auf den Münzen?

Pp. 379-423. Zur Topographie des Quirinals. (Hierzu eine Karte.) Ch. Hülsen.

Pp. 424-60. Die griechischen Trostbeschlüsse. K. Buresch. A study of the ψήφισμα παραυνθητικόν. Specimens have been found in Caria, in the Milesian colony of Olbia, at Epidauros and Naples, but especially in Amorgos. The number and the stereotype form of the decrees found in this island suggest that they are the product of a very popular custom. A long preamble sets forth the hero's accomplishments, the respectability of his family, his upright life, his popularity, and the sorrow of the community at his death; this is followed by the consolation officially offered to his mourning relatives and friends and a list of the public honors decreed to his memory. The grounds on which consolation is offered are regularly given: fate is inexorable, and it is wise to bear with patience what cannot be avoided. The language abounds in rhetorical ornaments, sentimental flourishes and striking figures: in one inscription "the entire city, the infant children not excepted, is distressed at the loss of its fairest ornament." This kind of decree cannot be older than the Hellenistic period—it was contrary to the old Hellenic spirit to make public matter of private concerns;—indeed, in its peculiar development, it could only be produced by the Greek spirit when, under the Roman sway, this had been withdrawn from all real political activity and merged in local or provincial interests.

Pp. 461-71. Pasparios. H. Usener. Πασπάριος is given by Hesychius as a name under which Apollo was worshipped in Paros and in Pergamum. The word is derived from the prefix παν- and a root παρ- or σκαρ- which expressed unsteady motion and appears in σπαίρειν, σκαίρειν, σκιρτᾶν, ἀσπαλιεύειν, etc. This root was employed in Greek at an early period to denote the glimmer of the light, and a similar use of it is found in the Sanskr. stems *sphur*, *sphar*, *sphal*; in O. H. G. *spilōn*, M. H. G. *spiln*, G. *spielen*; in Lat. *coruscare* (vulgar Lat. *scoruscare*). Cf. Götting. Paroemiogr. I, 114 λύκος περὶ φρέαρ χορεύει, where it is the light, not the wolf, that dances about the water. From the unconscious poetry of this usage arose the old popular belief in the dancing of the

sun at his rising on certain mornings; and in this popular belief is found the origin and meaning of the primitive sword-dance, with which we may compare the weapon-dance of the *Κοῦρητες* in the service of the infant Zeus, Apollo and Dionysos-Zagreus. The legend of the *Σπαρτοί* of Thebes is due to folk etymology: they were originally *Σπάρτοι* 'dancers.' To the Italians Mars was the god of the year; he was himself a 'dancer,' *Salisubsulius*, and his priests *Salii*. Pasparios is the god that dances through all things with his light. Asklepios was, like his father Apollo, a god of the light; the stem-syllable *σκαλ* is visible in his Latin name *Aesculapius*. Even Hekate was sometimes worshipped under the name *Ἀσπαλῖς*.

Miscellen.—P. 472. O. R. proposes to read (1) in Aesch. Agam. 201 ff. K: *πανσανέμουν γὰρ θυσίας παρθενίου θ' αἵματος (αἰδᾷ περιοργῶς) ἐπιθυμῆν θέμις; εὖ γὰρ εἶη;* (2) in Ar. Ran. 839 *ἀπορολαλήτων*, i. e. *ἀπορα λαλῶντα*, for the MSS *ἀπεριλάλητον*.—Pp. 473-6. Fr. Susemihl. 1. Die Chronologie des älteren Astydamas. 2. Aphareus und Timokles. 3. Spintharos von Herakleia. 4. Zu Vit. Soph., p. 128, 42 ff. W.—Pp. 476-8. G. Knaack. Zur Meleager-Sage. Nachtrag zu S. 310.—P. 478. H. Diels. Pseudonavianum.—Pp. 479-80. M. Ihm states that the MS reading of Tac. Ann. I 34 is really *seque et proximos* etc., the *et* being represented by a sign which is found also at Ann. III 44, between *an* and *sacrovirum*.—P. 480. R. Seymour Conway. Neue oskische Inschrift.

Pp. 481-525. Zwei neue Reden des Choricus. R. Foerster. The two speeches which are here published for the first time are preserved in a Madrid MS, N-101. They are of especial interest (1) because they are the work of the author's youth, (2) because the *διαλέξεις* to them have been preserved. Much attention has been paid to *ἡθοποιία*, and they abound in *γνώμαι*. A certain miser wishes his son to marry a girl who is rich but homely; the young man is in love with a maiden who is poor but beautiful. The enemy attacks the city and the youth wins the prize for valor; for his reward he chooses the beautiful girl. In the first speech the son justifies his choice before the Ecclesia, in the second we have the father's counter-argument.

Pp. 526-31. Harpalyke. G. Knaack. A supplementary note to O. Crusius' article on Harpalyke in Roscher's Lexikon d. griech. u. röm. Mythologie.

Pp. 532-58. Anecdota medica Graeca. R. Fuchs. Der cod. Paris. suppl. Graec. 636. I. Inhaltsangabe. II. Collation von fol. 102 v-105 v zu dem Kanon des Maximus Planudes. III. Inedita medica.

Pp. 559-76. Autor- und Verlagsrecht im Alterthum. K. Dziatzko. The ancient author might sell his compositions, or he might dedicate them to some rich patron in the hope of profiting by his gifts; but when they once passed out of his hands he retained no rights in them. We cannot infer from Cicero's letter to Atticus, XIII 12, that he was in the habit of securing remuneration from the sale of his published works, a remuneration proportioned to the extent of the sales; in §2 he expresses his satisfaction, not with an account of sales rendered for the *Pro Ligario*, but with the wide publicity which Atticus has given to this speech. *Praemium libellorum* in Mart. X 74, 7 means only the gifts of the patron to whom his work was dedicated. The ancient

publisher enjoyed no protection under the law, and might always expect the competition of unauthorized editions of a popular work. We cannot infer from Sen. De Benef. VII 6, 1 that Dorus had bought the right of publishing Cicero's works; Dorus was primarily a *librarius*, who had probably secured good texts of Cicero and Livy and made copies of their writings for sale. In the second half of the fourth century Symmachus writes to Ausonius (Ep. I 31 [25]): cum semel a te profectum carmen est, ius omne posuisti; oratio publicata res libera est. The principal French and German literature on this subject is mentioned on pp. 559-60.

Pp. 577-611. Zur Datirung des delphischen Paean und der Apollo-Hymnen. H. Pomtow. The 'paean' was composed about 230-20 B. C. (certainly between 235 and 210 B. C.); the four hymns were cut in the marble walls of the Thesaurus by Delphic stone-cutters at different times, at the earliest about 200, but probably between 185 and 135 B. C.

Pp. 612-19. Das Regenwunder der Marc Aurel-Säule. A. v. Domaszewski. The scene on the Antonine column in which the rain-god hovers over the Roman forces must represent an event which happened in the early part of the war; it cannot commemorate the miraculous victory over the Quadi in the year 174. The statement of Xiphilinus that the empress Faustina received the title *mater castrorum* after the victory is an interpolation. There is little evidence of the existence of a Christian legion in those days; it is not likely that the Christians enlisted in large numbers, and the inscriptions show no trace of Christianity in the Roman army all through the third century.

Miscellen.—Pp. 620-3. J. M. Stahl. Zu Aeschylus' Choephoron (a new distribution of vv. 498-511).—Pp. 623-5. E. Rohde. I. Theopompus the historian was born in 376 B. C. II. In Parthenius, cap. 36 extr., we may read τέλος δὲ οἷτα καὶ ποτὰ μὴ προσιεμένη διὰ λύπην ἐξ ἀνθρώπων ἀπηλλάγη.—Pp. 625-7. H. Rabe. Γλώσσαι (from codex Marc. gr. 433).—Pp. 627-9. H. Pomtow. Zur Datirung der Halle der Athener zu Delphi. The *terminus ante quem* is 490 B. C.—Pp. 629-30. Ch. Hülsen. Zu Martial, II 17.—Pp. 630-2. O. Seeck. Die gallischen Steuern bei Ammian (XVI 5, 14).

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PHILOLOGUS, XLIX (1890).

I, pp. 1-16 and XI, pp. 213-29. In the first of these articles H. Düntzer attacks the extreme view of Wilamowitz (Phil. Unters., Heft 7, Berlin, 1884) on the present condition of Odyssey, book I. The discussion, which revives a similar one with Kirchhoff and Köchly in 1872, is taken up point by point and argued with considerable heat. In his second article Düntzer discusses Bärwinkel (Prg. 1889), who represents the other extreme of the text at any price, and Scotland (Philol. 46 and JJ. 1888), who attempts a compromise. At the close Düntzer gives a list of such lines as he considers genuine.

II, pp. 17-25. How are we to account for the present condition of the history of Thukydides? With regard to this much-discussed question W.

Schmid concludes: That the author died before completing his work, and hence that the sketchiness of bk. II, 25-29 and of portions of bk. V, the absence of speeches in bk. VIII, etc., are not due to a "stupid editor" (Wilamowitz), but are original. The question therefore is to discover the editor of the work. Schmid declares for Kratippos and clinches his argument by substituting *καταλειφθέντα* for *παραλειφθέντα* in the notice of Dionysios on Kratippos. The date of publication was later than 387 B. C.

P. 25. E. Kurtz quotes Hesych., s. v. *ὄνος* in explanation of the obscure proverb *Εἰς ὄνον κύλισμα μὴ εἰσέρχεσθαι*.

III, pp. 26-37. R. Unger emends passages in several of the Latin poets.

IV, pp. 38-48. O. E. Schmidt arranges and dates twelve letters, forming, "perhaps with some others," *M. T. Ciceronis Epist. ad M. Brutum, Lib. I*. Means for reconstruction are: references in Cicero's extant letters, especially *ad Atticum*, references in his other works, notably the rhetorical, and citations from lost letters, most of which will be found in Servius, Quintilian, Nonius and Priscian.

V, pp. 49-64. Die Tuskulanen im Cod. Vat. 3246 (9th cent.). A new collation by E. Ströbel.

VI, pp. 65-88. Die Anfänge des julianischen Kalendars. L. Holzapfel. The question proposed is, which years were bissextile according to Caesar's own view, and which years were actually reckoned as such? Also, what was the date when Augustus instituted the cycle as it now stands? This is an obscure matter, and is treated here in a manner peculiarly vexatious to the unmathematical mind. The author's answer appears to be: Caesar's cycle began A. U. C. 709 (Varro), Feb. 25, B. C. 45. The intercalary day was retroactive—that is, was not inserted until the time for it had accumulated. He intended to have it fall on Feb. 25, 713, 717, etc., but the pontifices misunderstood his directions "quarto quoque anno," etc., and made 712 a leap-year—also 713, according to Dion Cassius. They then had to reduce 714 to 364 days in order to avoid the prodigy of a collision of the *Nundinae* with New Year's. After this they went on with regular triennial leap-years until the reform of Augustus, A. U. C. 761 (A. D. 8). This makes leap-year as now a number divisible by four, according to our era.

VII, pp. 89-120 and XL, pp. 707-35. Lesbiaka, by K. Tümpel. In the first of these articles, Chryseis—Apriate, Tümpel shows that the city Chryse to which Chryseis (Il. A 366) was finally returned (Odys. α 430-87) was located in Lesbos. He even finds here the necessary Smintheus cult, but "only in the form of a founder-legend, according to which the hero, at the command of the Delphian oracle, leaves the Peloponnesus with the Pentilidae." There was also an old Lesbian cult of *Χρυσῇ*, i. e. Aphrodite (Schol. Il. 3, 64, etc.). *Χρυσῇ* = *Καλή*, and *Καλλονή* is an old name of Aphrodite still preserved in the modern *κόλπος τῆς Καλλονῆς*, upon which stood the old Arisba and probably the Chryse of Homer. Euphron (Parthen. 26) read the much-disputed *ἀπριατὴν* (Odys. ξ 316, Il. A 98) as a substantive appellation of Chryseis, and when he told a Lesbian story of Apriate, knew that he was referring to the Homeric Chryseis, and had an oral tradition older than any one of the main-

land to explain Homer's Chryse. The general inference is that the Thessalian Pelasgi moved towards the Troad by way of Lesbos.

In his second article, 'Kabiri, Kadmilos and the Pelasgi in Lesbos,' Tümpel concludes that: The double terminology (arising from Hellanikos) of Πελασγοί (e. g. of the Lesbian Pylaion) and of Τυρρηνοί (e. g. of the Lesbian Metaon) remains a problem. But, on the whole, it is now and then recognizable that the Tyrrheno-Pelasgic population of Lesbos was closely united in language and culture with the Pelasgi of Thessaly, as also with the Tyrrhenians of Lemnos, Samothrake, Imbros and Italy.

P. 120. O. Crusius has a short note on *Ischys* and *Ischenos*.

VIII, pp. 121-33. G. F. Unger sets the date of Mantinea on Aug. 2, 363 B. C., instead of in June-July, 362.

IX, 134-80 and XVII, 338-75. Herbst finishes his valuable review of the literature on Thukydides.

P. 180. Haeberlin emends Lysias, XIII 4, and p. 181, Thrak. IV 9.

P. 181. Miscellen.—Buchner, Aristides; M. Treu, Planudes Prov. in Barocclanus 68; Lattmann, Cic. De Leg. 1, 52 and Manitius, Eutropius im Mittelalter.

X, pp. 193-212. O. Immisch offers some emendations of the Greek lyric poets.

P. 212. R. Ellis emends Cleobulina, Frag. 3, and p. 270, Catull. 64, 109.

XII, pp. 230-9. E. Rohde, on the testimony of 174 D-175 B, puts the composition of Plato's Theaetetus at not earlier than 371 B. C.

XIII, pp. 240-70. L. Mendelssohn. Critical and exegetical notes on the Oracula Sibyllina.

XIV, pp. 271-84 and XXXV, pp. 649-61. C. Haeberlin. Notes critical, etc., on the Carmina figurata Graeca.

XV, pp. 285-312. E. Klebs finds that imitations of Velleius are found mainly in Sulp. Severus, especially the Chronicle. There are eight in the Histories of Tacitus and one or two each in Solinus and the so-called Hegesippus. Both his subject and his style would make Velleius an unlikely model for any one.

P. 312. A. Schöne emends Tac. Hist. 1, 31, 2.

XVI, pp. 313-37. Under the title Διὰ Καλλιστράτου, K. Zacher attacks the two extreme views of Briel and Hiller on the probable connection of Aristophanes with Kallistratos and Philonides. Z. thinks that the relation was similar to that of author and manager. Kallistratos was very likely the *responsible* party in case any legal complications should ensue. Looked at from this point of view, Zacher's illustration of the responsible editor of a German newspaper is instructive.

Pp. 376-84. Miscellen.—B. Todt, Aesch. Prom.; R. Peppmüller, Plat. Sympos.; A. Sonny, Avien. or. mar. 340 and 362; Manitius, Pliny the Elder in the Middle Ages.

XVIII, pp. 384-9. E. Rohde. Critical notes on the fragments of the *Θεοσοφία*.

Pp. 389, 478, 492, 612, 674 and 706. M. Petschenig emends different passages of Ammianus.

XIX, pp. 390-9. L. Cohn. Handschriftliches zu Dionys von Halicarnass.

XX, pp. 400-20. R. Reitzenstein. Zu den Quellen des sog. Etymolog. Magnum. Continued from vol. 48, p. 450.

XXI, pp. 421-56. A. Schimberg. Zur hdschr. Ueberlief. der Scholia Didymi. Critical notes, relation of MSS, etc.

Pp. 456, 514 and 680. J. Stich emends passages in Dion Chrysostom.

XXII, pp. 457-68. E. Kurtz. Zu den *Παροιμίας δημώδεις*. References, parallels, etc.

XXIII, pp. 469-78. M. Kiderlin emends several passages in Quintilian, Book XI. To be continued.

XXIV, pp. 479-92. E. Meyer (Die Heimath der Ionier. Eine Replik) insists that nothing for older Greek history can be learned from the legend of Ion. The settlement on the west coast of Asia Minor was not caused, as is now believed, though the ancients knew nothing of it, by an irruption of mountain tribes upon the civilized states of Greece. It has nothing in common with the Dorian migration or anything connected with it. It was a product of the 'Mycenaeen' age, and was caused simply by overflow of population, the constant factor in colonization throughout Greek history.

XXV, pp. 493-506. H. Landwehr enquires into the details of the famous impeachment of Pausanias by the Ephors, and the method of procedure in such cases.

P. 506. A. Wiedemann has a note on the 'Nomos Phaturites' (Pliny, N. H. 5. 49).

XXVI, pp. 507-14. A. Thimme thinks that Lucian's point of view did not allow of his being fair towards Alexander of Abonuteichos. This man "was not a pure, truth-loving character, but as a priest was no more gifted and no more unprincipled than the rank and file of his brethren in other temples."

XXVII, pp. 514-47. H. Kallenberg examines the use of the article in Greek prose with names of countries, cities and seas. In later Greek, of course, the bugbear of hiatus must be taken into consideration. Even syntax and usage have to bend to it. In general, only those countries take the article that are distinctly recognizable as adjectives (Meisterhans). Conversely, the words *χώρα* and *γῆ* may only be added to such words. They cannot, like *πόλις*, *ποταμός* and *ὄρος*, be added to *any* word. The 'chorographic' genitive takes the article unless the whole precedes the part. This does not hold good for Herodotos. As a rule the article is not used with names of cities (Blass). Exceptions in Herodotos usually have a demonstrative force, referring to the same name already mentioned, or are used like the Latin *ille* 'that famous,' etc. The article with Rome (as with Sparta) is the rule. In speaking of *strange* cities, rivers or mountains, the Greeks were fond of adding *πόλις*,

ποταμός, etc. "Education in Greece was not obligatory, and geography was not a strong point." The author might have added that to-day geography is a subject about which the vast majority of even educated men know next to nothing. Kallenberg's investigation is a wholesome warning to those Dutch editors who strike out a πόλις or a ποταμός wherever they see it.

P. 547. O. Crusius adds to Wessely's Ephesia Grammata.

XXVIII, pp. 548-53. G. H. Müller decides that the Greek optative was a mood of desire in the past. Then *ἄν* ('aliqua ratione') was added, and the optative, by a certain confusion, came to be considered almost a mood of the present. Hence it was finally used in dependent sentences in place of the subjunctive or indicative.

XXIX, pp. 554-64. Manitiu. Claudian in the Middle Ages. See XLVII, p. 710.

Pp. 565-74. Miscellen.—Todt, Aesch. Persae, emend.; Koch, Claudian, emend. (to be contin.); Crusius, Criticism of Stowasser's deriv. of *persona* (Wien. Stud. 12, 156); Tümpel, Remark on Διόνυσος Σμίνθιος; Dittrich-Fabricius, Zu Xen. Hellen. und Anab.

XXX, pp. 577-606. T. Baunack. On the Inscriptions from the *Asklepieion* of Lebena (Crete). With facsimile.

XXXI, pp. 607-12. R. Meister. On the dialect and origin of the Greek population of Eryx and Segesta.

XXXII, pp. 613-28. E. Zarncke. *Analecta Murbacensia*. Catalogue of the Library (1464).

XXXIII, pp. 629-44. H. Heisterbergh reviews and rejects all former explanations of the word *Provincia*. Whenever this word is used officially it is always associated with the idea of drawing lots (*sorte, evenit, etc.*). *Vincere* is habitually used in the same connection. From this is derived *vincia* (Festus) = *sors*. *Provincia* is a word like *proportio, propraetor, etc.* Expressions such as *provincia evenit, etc.*, were originally *pro vincia evenit*. *Provincia* therefore should be defined as 'any political function conferred by lot.'

XXXIV, pp. 645-8. R. Peppmüller. Critical notes on Hesiod, Theog. 820-35.

XXXVI, pp. 662-8. F. Cauer. Critical and exegetical notes on Theognis.

XXXVII, pp. 669-74. A. Funck. Critical notes on the *Bellum Africum*.

XXXVIII, pp. 675-80. Crusius. *Apuleiana*. Critical.

XXXIX, pp. 680-706. H. Heller reviews the literature on Caesar's Comm. up to 1889.

Pp. 736-52. Miscellen.—Schneider, *Colluthea*; Roscher, Zu den Hymni Mag.; Dittrich, Frag. of Theon's Com. on the Alexandra of Lycophron; Koch, Claudian, emend.; Wessely, Readings from the Vienna MS of Orpheus, Argon. (con. from XLVIII 576); O. Gruppe, Note on Ba'al Ziphon (see XLVIII 487).

KIRBY F. SMITH.

REVUE DE PHILOGIE. Vol. XVII.

No. I.

1. Pp. 1-10. The poet Sophocles and the Oligarchy of the Four Hundred, by P. Foucart. An attempt to show that the Sophocles who, as one of the *πρόβουλοι*, voted for the establishment of the Four Hundred, was the poet. The article contains an interesting discussion of the political events concerned, but brings forward no new facts to favor the view defended.

2. Pp. 10-13. Correction of thirty-eight passages in the *Περὶ μίξεως* of Alexander of Aphrodisias, by G. Rodier. These corrections are in most cases entirely convincing.

3. Pp. 14-28. On our text of the *Phaedo*, by Paul Couvreur. The author explains the principles by which he was guided, and the changes that he introduced into his text of the *Phaedo*. I. First he discusses the value of the papyrus of Mr. Flinders Petrie, and joins the ranks of its defenders. He then adds a long list of readings of the papyrus which he has preferred to those of other MSS. II. Next, regarding the papyrus as the highest authority and so following its guidance, he finds, first, that the MSS of the second family have an authority almost equal to that of the first; secondly, that several readings found in ancient quotations are to be preferred to those of the MSS. He gives a considerable list of instances. He then discusses, and illustrates by several examples, the usefulness of ancient Latin versions of parts of Plato. III. Finally he enumerates the comparatively few emendations proposed by modern critics, including himself, which he has received into his text.

4. P. 28. Note by L. Havet on Cic. pro Caelio 24, showing that there was a *gens Coponia*, as implied by the interpolation in S (Munich). Cf. Cic. pro Balbo 53.

5. Pp. 29-32. On the monosyllabic ending of the senarius in Terence, by Philippe Fabia. The statements of metricians are inaccurate. A careful analysis of the statistics shows that in the second, third and fourth plays Terence more carefully avoided this ending than in the first, but in the sixth (*Adelphoe*) became more lax again. The final monosyllable is always exceptional (about one in thirty verses); three-fourths of the examples show forms of *esse* closely connected with the preceding word; in the remaining fourth there is close nexus; in the prologues this monosyllable is absolutely excluded.

6. Pp. 33-47. On sentences ending in a word of two half-feet in Cic. de Oratore, by Louis Havet. I. Final words of the form — ˘ or ˘ ˘ ˘. Just before these endings Cicero employs usually the form — ˘ or ˘ ˘ ˘, frequently — ˘ — or ˘ ˘ ˘ —, very rarely — —, never — ˘ ˘ nor — ˘ ˘ — or ˘ ˘ ˘ —. In the discussion of this subject, several striking emendations are proposed. II. Final words of the form ˘ ˘. This ending is usually preceded by — —, more rarely by — ˘ —, the anapaest is doubtful, the dactyl and trochee excluded. Here too some textual criticism is offered.

7. Pp. 48-55. The Constitution of Athens before Draco, according to Aristot. *πολ.* 'Αθ. I-III, by B. Haussoullier. Introduction, text of chapters I-III, and explanatory notes.

8. Pp. 56-62. On certain points in the history of the Seleucids, by G. Radet. I. In Boeckh, C. I. G. 3595, l. 22, in reference to Antiochus I (Soter), occurs the expression *τῆς ἀδελφῆς αὐτοῦ βασιλίσσης*. According to Droysen, *ἀδελφή* here is only a title of rank. It is denied by others that such a title ever existed. Radet shows that in this case the word may have its natural sense, but that it was used at the Syrian court as a title of honor. II. Next he shows that the statement of Stephanus Byzantinus concerning the founding of Laodicea, Nysa, and Antioch by Antiochus, son of Seleucus, may refer to Antiochus I (rather than III) and still be true. III. He shows that the Ptolemy mentioned in Josephus, Ant. Jud. XII 3, 3 (*Βασιλεὺς Ἀντίοχος Πτολεμαίῳ χαίρειν*, etc.), was Ptolemy, son of Thraseas.

9. P. 62. L. Havet, in view of the fact that *bacca* is barbarous and that the true form is *baca*, proposes *vacca* in Priscian, II 6.

10. Pp. 63-78. On Greek works on stones (*lapidaires*), by F. de Mély and H. Courel. The present article, which is to be continued, treats of the reproduction of Greek works in the Arabic of the Middle Ages. Many curious and interesting facts are brought to light, and the etymological investigator will find some instructive transformations of words, resulting from the attempt to transcribe them with Arabic letters, and, in some cases, to transcribe them again from the Arabic with Roman letters. It was thus, for instance, that Xenocrates had himself mistaken for a stone, and his name transformed into *Azufaratiz*.

11. Pp. 79-98. Epigraphic Bulletin: review of epigraphic works, by B. Haussoullier. This article examines only Greek inscriptions or works treating of them. 1) The first work noticed is *Griechische Epigraphik*, von Dr. W. Larfeld, forming part of vol. I of the *Handbuch der klassischen Alterthumswissenschaft*, 2d ed., 1892. A careful analysis of the book is given, and the merits of each part separately discussed. The reviewer finds fault with the method, but does not question the ability of the author. In spite of the objectionable features, he finds the work of great importance and utility for epigraphists. 2) Next the reviewer takes up vol. I of the *Corpus Inscriptionum Graecarum Graeciae Septentrionalis*, of which he presents a thorough analysis, enumerating some of the important historical results. He adds a similar analysis of the second fascicle of R. Dareste, B. Haussoullier, Th. Reinach, *Recueil des inscriptions juridiques grecques*. 3) Finally he criticizes briefly other works (including articles) that touch upon Greek epigraphy, such as Meyer's *Forschungen zur alten Geschichte*; Ziebarth, *De iureiurando in iure Graeco*; Emil Szanto, *Das griechische Bürgerrecht*; Milchhöfer, *Untersuchungen über die Demenordnung des Kleisthenes*; Sandys, *Aristotle's Constitution of Athens*. He promises an elaborate review of the last-named work, and gives a brief analysis of the others, with estimates of their value.

12. Pp. 99 f. Book Notices. 1) B. H. apologizes for the failure of G. Rodier, in his article on *Alexander Aphrodisiensis de Mixtione*, to use J. Bruns, *Alexandri Aphrodisiensis praeter commentaria scripta minora*, Berlin, 1892. 2) G. Rodier analyzes and commends M. Wallies, *Die griech. Ausleger der Aristotel. Topik*, Berlin, 1891. 3) C. E. R. highly commends Georg Wentzel, *Die Goettinger Scholien zu Nicanders Alexipharmaca* (in vol. 36, *Abhandlungen der kön. Gesellschaft der Wiss. zu Goettingen*), Goettingen, 1892.

No. 2.

1. Pp. 101-8. The *Fabulae Praetextae*, by Gaston Boissier. The classical name was 'praetextae,' the name 'praetextatae' an invention of grammarians. The mention of one of these *Fabulae* by Asinius Polio (Cic. Ep. X 32) and other considerations indicate that they were 'pièces de circonstance, composées pour une fête particulière, en mémoire d'un événement ou d'un anniversaire important.' They bore a stronger resemblance to the historical plays of Shakespeare than to the *Persae* of Aeschylus; but they were not intended to be of permanent interest.

2. P. 108. P. Couvreur points out that Proclus in *Cratylum*, schol. 60, contains a brief, but not literal, quotation from Parmenides.

3. Pp. 109-15. Unpublished fragments of a commentary on the *Iliad*, by Jules Nicole. These fragments, or more properly this fragment, of 20 more or less defective lines, divided into three parts, the author finds to be a commentary on Il. XX 144-50. Some expressions point to the *Τρωϊκά* of Hellanicus, others to the *Τρωϊκὸς διὰκοσμος* of Demetrius of Scepsis, as the original source.

4. Pp. 116-19. Critical discussion of eight passages of Quintilian, by Max Bonnet.

5. Pp. 120-8. The Greek lapidarii in the Arabic literature of the Middle Ages, by F. de Mély and H. Courel. This is the second part of the article named above (No. 1, p. 63 ff. of Rev. d. Phil.). The article consists of a discussion of ninety-five names of stones, arranged alphabetically. These names are Arabic corruptions of Greek words.

6. Pp. 129-31. On "Deus noster Caesar" in the *Compositiones* of Scribonius Largus, by Camille Jullian. The expression occurs twice (of Claudius), and emendation into *dominus noster* is excluded by the occurrence of *divinae manus* (of the same emperor). It would appear, then, that a sort of deification of the emperor, at least among his domestics and clients, had taken place at an earlier date than is usually supposed.

7. Pp. 132-40. On the lyric metres of Horace, by René Pichon. The object of this article is to determine the relation of metre to subject-matter and tone. The following is a mere table of contents. I. In the epodes the iambs are used in satire, a mixture of iambs and dactyls in 'Anacreontic' poems. II. The Alcaic stanza is used in national and other great odes. Even *Nunc est bibendum* is no exception, for it probably was composed for a banquet that celebrated the victory over Antony and Cleopatra. III. The Asclepiadeans deal with love, friendship and the like. IV. The Sapphic stanza, employed more frequently in the latter years of the poet, treats of subjects common to both the preceding metres, but is more calm and subdued. V. Horace probably adopted a transmitted usage in the case of the Asclepiadeans, but he himself assigned special uses to the Alcaics and the Sapphics. The forms of the two stanzas are well adapted to the ends to which he applied them. VI. In thus determining and observing the ethos of the different metres, Horace shows himself an artist in the true sense of the word.

8. Pp. 141-58. On clauses ending in a word of the form — — ♪, or a group of the form —, — ♪, in Cic. de Oratore, by Louis Havet. Before this ending

Cicero (like Symmachus four and a half centuries later) uses the trochee or tribrach, excludes the spondee, dactyl and anapaest, the cretic and fourth paeon. The author gives exhaustive lists of examples and discusses exceptions. He proposes many ingenious emendations, some of which are convincing. [One cannot, however, accept all these emendations without tacitly admitting that the aggregate of all corruptions must be enormous, if thirteen instances each of the cretic and the spondee before the bacchic ending have thus originated.]

9. Pp. 159 f. Michel Bréal discusses an inscription of Mantinea.

10. P. 159. Herwerden reads *βόσκει* in Soph. Ph. 1161.

11. Pp. 161-3. The bridge over the Cephissus: correction of Anthology, IX 147, by P. Foucart. This article shows conclusively that, in the inscription named, *Ξενοκλῆς ὁ Ξείνιδος* is to be read for *Ξ. ὁ Δίνιδος*, and that Xenocles of Lindos, the architect, never existed.

12. Pp. 164-70. On the consulship of Tacitus, by Philippe Fabia. The traditional opinion was that Tacitus was consul in 97. Julius Asbach's attempt to prove that it was in 98 is generally considered successful. E. Klebs combats the latter view, and in this article Fabia comes to his support with additional evidence.

13. Pp. 171-85. On the chronology of the Rhodian inscriptions, by Maurice Holleau. This searching and learned investigation does not admit of condensation.

14. Pp. 185 f. Paul Tannery shows that in Aristot. Mechan. 855 *a*, 36, *τριπλῆ* (i. e. *γ'*) should be read for *γωνία*, and in 851 *b*, 24 and 40, *γραμμή* should probably be read for *γωνία*: certainly something equivalent to *περιφέρεια*.

15. P. 187. J. Keelhoff defends some examples of *παρά τινι* after verbs of motion.

16. Pp. 188-90. Epigraphic Bulletin, by B. Haussoullier. Text of an important inscription embodying a rescript of Alexander the Great to the Chians. Interesting comments.

17. Pp. 191-2. Ch. Tailliart emends Plaut. Amphitr. 681 so as to read *Et quom te video et quom*, etc.

18. Pp. 192-204. Book Notices. 1) Ed. Tournier mentions favorably Nauck's *Tragicæ dictionis index spectans ad Tragicorum Graecorum Fragmenta*. 2) B. Auerbach gives an account of Geffcken's *Timaïos' Geographie des Westens*, Berlin, 1892. The criticism is not altogether favorable. 3) Franz Cumont mentions E. Espérandieu's *Inscriptions antiques de Lectoure*, Paris, 1892, and adds a defence of his own theory concerning the origin of the cult of the Magna Mater and its relations to the Persian cult of Anahita. 4) J. Dianu criticizes rather adversely Carolus Pascal, *Studia Philologica*, Rome, 1893. 5) Philippe Fabia commends Nipperdey's *Tacitus*, revised by Georg Andresen, Berlin, 1892. 6) A. Engelbrecht, *Patristische Analecten*, Vienna, 1892, briefly summarized by ξ. 7) F. Cumont commends L. Levi, *Luciani libellus qui inscribitur Περὶ Περεγρίνου τελευτῆς*, Berlin, 1892. 8) Henri

Francotte adversely criticizes H. D. Müller's *Historisch-mythologische Untersuchungen*, Goettingen, 1892. 9) J. Delamarre summarizes and commends Walter Leaf, *A Companion to the Iliad*, London, 1891. 10) P. Couvreur summarizes *Philologische Untersuchungen* (Kiessling and Willamowitz), XII *Aratea*, by E. Mass, Berlin, 1892. He finds this work very instructive, but badly arranged and hard to read. 11) P. Couvreur gives the contents of Émile Chatelain, *Paléographie des classiques latins*, 7e livraison, Paris, 1892. 12) Couvreur finds V. Casagrandi, *Le Orazioni di Tucidide*, Catane, 1892, a convenient but unscientific work.

No. 3.

1. Pp. 197-207. The Roman emperors initiated into the Eleusinian mysteries: P. Foucart. An interesting investigation of the dates, causes of initiation, etc. Several recently discovered inscriptions shed light on the subject.

2. Pp. 208-12. "Betriacum" or "Bebriacum," by Lucien Herr. After a careful examination of the question, the author decides in favor of the latter, but would not substitute it for the former in those works in which the former was obviously written by the author.

3. Pp. 213 f. Paul Tannery, by comparing Pappus, VIII 1026, 2-4, shows that the obscure verses, Manilius Astronom. IV 266 f., refer to the construction of the mysterious hydraulic sphere of Archimedes.

4. Pp. 215-51. *Novae commentationes Euripideae*, by H. van Herwerden. This article opens with a list of all the articles and books the author has written on Euripidean criticism. The plays are then taken up in alphabetical order, and a large number of passages emended or critically discussed, from the *Alcestis* to the end of the *Hippolytus*. The article is completed in vol. XVIII, No. 1.

5. Pp. 251 f. Éd. Tournier corrects some passages of Babrius.

6. Pp. 253-60. Book Notices. 1) *La Cronologia Romana*, per D. Atto Paganelli, Milano, 1892, scathingly reviewed by A. B.-L. 2) Albert Martin commends Léon Parmentier, *Euripide et Anaxagore*, Paris, 1893. 3) Philippe Fabia favorably mentions P. Jürges, *De Sallustii Historiarum reliquiis capita selecta* (Doctor-dissertation), Goettingen, 1892. 4) L. D. speaks highly of Otto Keller, *Lateinische Volksetymologie und Verwandtes* (1891), and *Lateinische Etymologien* (1893), Leipzig. 5) Émile Boisacq, *Les dialectes doriens*, Paris, 1891, commended by φ. 6) G. Rodier analyzes and highly praises R. Heinze, *Xenocrates: Darstellung der Lehre und Sammlung der Fragmente*, Leipzig, 1892. 7) L. D. calls attention to *Codex Festi Farnesianus xlii tabulis expressus*, ed. Aemilius Thewrewk de Ponor, Budapest, 1893, pronouncing it a magnificent volume.

No. 4.

In this number the *Revue des Revues*, begun in a previous number, is completed.

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